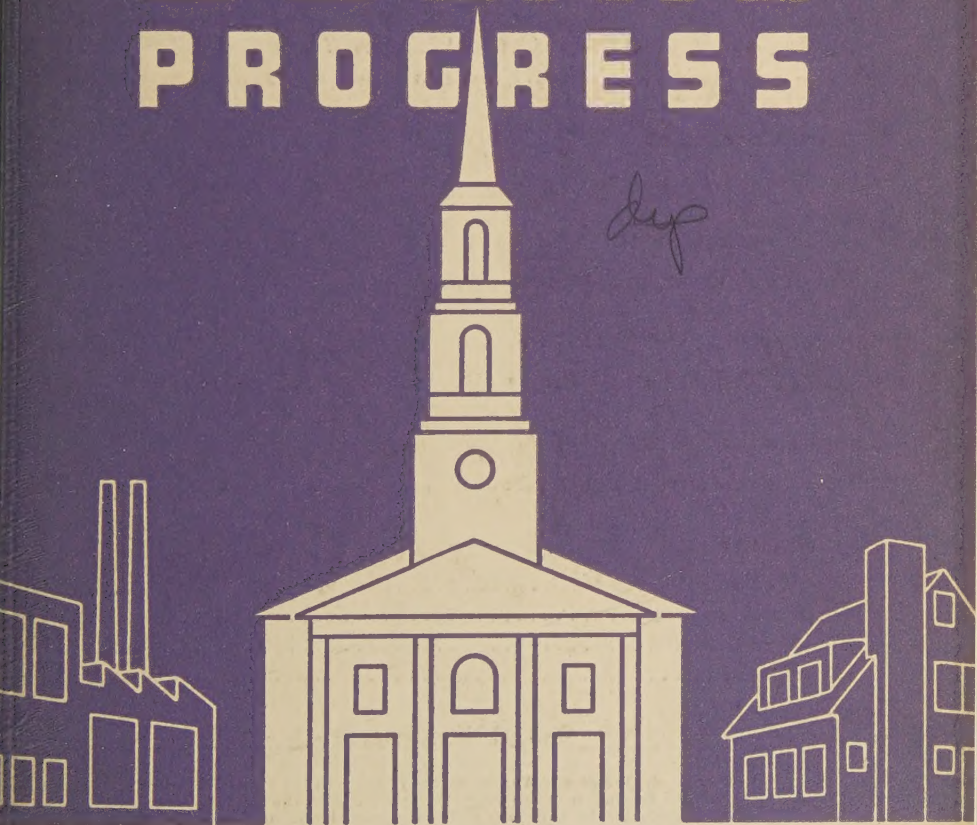


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# SOCIAL PROGRESS



Christ Is Alive!  
The Rural Church in a Changing World  
Music and Social Concern—II

APRIL 1941

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# SOCIAL PROGRESS

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## *Christ Is Alive!*

*By Paul S. Wright \**

LUKE names the women who rose "very early in the morning" and came to the sepulchre bringing spices which they had prepared. They were: "Mary Magdalene, and Joanna, and Mary the mother of James, and other women." These were real people, not characters in fiction; and they were loved by the group which followed Jesus, of which they too were members. The morning they rose early was another calendar day on which many other real people did real things—celebrated birthday anniversaries, dated legal documents, arranged for trips, bought land. Their emotions, as they dragged heavy feet to the tomb, we can understand who have loved and lost; new graves are bitter facts. But the next moment—were they still in the world of reality? The disciples could not conceive that they were when their story was told,

"their words seemed to them as idle tales, and they believed them not." Was this not hallucination—angels rolling away the rock, young men in dazzling clothing, and the fantastic announcement, "He is not here, he is risen!"

This is our dilemma too. Jesus, dead, was fact. It has been noted that the words in the Creed, "crucified under Pontius Pilate," root the Christian faith firmly in history. The cross was real wood and the tomb real stone and Jesus really was dead. But does the resurrection continue this sequence of historic reality? Did he really rise? Does he really reign? Is he really present when two or three are gathered together?

What is "the real?" Well, that depends upon what we mean by "reality." For most people who call themselves (with considerable satisfaction) "hard headed realists" that only is real which is historical.

\* Pastor, First Presbyterian church, Oklahoma City, Oklahoma.



Unless it can be dated and located and understood by interpreting it in terms of other datable and fixed things or events, it isn't true; it's a "myth" (in the vernacular). Thus Pilate was real because he was born on such and such a date in a certain town, occupied so many square feet of space, tried to extend his occupational limits to the margins of empire, finally died and occupied 108 cubic feet of ground. We understand him because he belongs wholly to history—his ambitions, his resources, his achievements, and his collapse. Certainly there were thinkers in his day, as in ours, who protested that such a life was precisely what reality is not. This ephemeral career uncertainly stumbling through unforeseen change and disintegrating at last in futile death; in what sense can that be real? and since history seems compounded of little else, these thinkers found in it no meaning at all. Only the eternal, perfect, and unchanging is true; only the realm of pure *idea* is real.

Now, Christians are neither materialists nor idealists; they are "incarnationists!" For them the resurrection of Jesus is an event *in* history but not *of* history. It is of a piece with his whole divine-human life, a particular moment of the Eternal Word made flesh, dwelling among us, and suffering with us and for us. Having fulfilled his work, he triumphed over death "by the

glory of the Father." Jesus is to be understood and appreciated in terms of the spiritual order—that is, in relation to the whole overarching range of God's purposeful activity by reason of which the world was created, its subsequent redemption achieved, and its ultimate destiny secured. The resurrection, therefore, belongs in the category of miracle, a unique and fresh interposition of God within, what, for want of a better word we call the "natural." It is indeed "history" but it finds its explanation by reference to the "glory of the Father." This is what the Gospels are trying to convey to us when they speak of the empty tomb and the shining messengers. This is what Paul affirmed again and again as he preached Christ "whom God raised from the dead." The redemptive counsels and acts of God were not problems for the writers of the New Testament, but the solution of them. Nothing was real that was not touched by his reality. They did not explain Christ; they experienced him and preached him as the wisdom and power of God for man's salvation.

Christians then, as now, were embarrassed that they could not prove what they declared. The meaning of things did not lie on the surface for every eye to see; only insight could penetrate to the core of truth. The "natural man" who demanded demonstration of one kind or another remained unconvinced. Hu-

man reason and understanding were not adequate to grasp "the hidden things of God." Both horse and rider may gaze at the glory of sunset. But optic nerves are not enough. Both see, only the rider perceives. Awareness of divine meaning in observable events is what makes one a believer. He stands before the empty tomb; if he decides that only robbery has taken place, then he will have nothing in which to glory; but if he, like John, "sees and believes" then he will go forth exultantly to proclaim God's triumph over the last enemy. There is no way to convince the sceptic of what happened in Joseph's garden, for the Christian does not know *what* happened; he only knows that God was there in power, that death was overcome, and that Christ, who died, was glorified.

Believing this, the Christian is conscious of living in a world of spiritual reality which imparts meaning to his own life. He does not explain himself from below, but from above. He is sure that he did not

"..... creep  
*Into the world to eat and sleep*  
*And know no reason why he was*  
*born*  
*Save only to consume the corn*  
*Devour the cattle, flock and fish*  
*And leave behind an empty dish."*

For him, as for his Lord, his meat is to do the will of God. His body becomes a living sacrifice, a burnt-

offering willingly yielded up for the worship and service for which the Creator intended it. In occasional moments of rare ecstasy he bares the secret of existence, "Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee." Sometimes, like Paul, he suffers the loss of all things which might have been gain to him and counts them but refuse that he might win Christ and be found in him. He increasingly understands what John meant when he spoke of "eternal life." He acutely knows how sham-living gives way to real-living when we are in touch with the *real*.

But though the context of his life has become vividly spiritual, the Christian no more seeks to dodge the harsh "un"realities of life than did his Master. Knowing the joy of comradeship with believers in Christ, he works for the true society, in lieu of which the people of earth are suffering the pains of false community. He labors unceasingly to bring into obedience to Christ, the techniques and materials of our richly endowed world and thus release their power for good and thwart their evil use. He endeavors, as God gives him grace, to confront the kingdoms of this world with the Kingdom of our Lord and of his Christ.

His assurance of ultimate triumph is the promise of faith. "Fear not: behold I am alive forevermore."



# *The Rural Way of Life*

*By Mark A. Dawber \**

THE rural way of life is still an important factor in the national enterprise. In spite of the terrific changes there remains that something, essentially rural, out of which we may rebuild strong rural communities. In that rebuilding, the church has an important role to play.

If the church is to do this, however, it will be necessary to see rural life in its total setting, to appraise the changes that are upon it, to sense the social and economic significance of these changes, to understand the distinctive characteristics of rural life and its people, and to reinspire the church to undertake its task as a social, moral, and spiritual force so that the best in rural life may be preserved and that into it we may infuse certain newer values arising out of recent experience which have proved to be a rich contribution to rural life.

*Economic Change.* The recent social changes are many and varied, but basic to them all is the change in agriculture and the economic structure. During the World War there came a great stimulus to American agriculture. The Allies looked to America for food, and agricultural production was speeded up to where

the feeding of sixty millions of people in addition to our own population was an accomplished fact.

The result of this temporary prosperity is too well known to require even a brief comment. Heavy investments in land and machinery, the expansion of social utilities, all good and necessary, involved payment under mortgages on the future that became a burden too heavy for many to bear and terminated in consequent selling out at terrific loss, and in many instances, in moving out. The decrease in farm capital in one decade amounted to twenty billions of dollars. The passing of the land out of the hands of individual farm families and into the hands of insurance companies and great corporations is a matter of vital concern and must be seen and understood in its spiritual implications.

*National Policy.* A second far-reaching change in rural life is in local and national policies. The very success of agricultural technique has made the problem of overproduction more acute. Readjustments are increasingly important under a regime of commercial agriculture. If the present standards of living are to be maintained, a national policy of production is well-nigh imperative. The present farm adjustment act is only one of

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\* Executive Secretary, The Home Missions Council of North America.

many attempts to bring about some sort of control. We do not like controls, but without them farm people will be pressed back to a greatly modified, low standard of living, a standard low enough now in all sincerity. Until the masses have the purchasing power to buy what the farmer is able to produce, overproduction will force sales prices to less than production costs.

*Enlarged Area.* The third change that must be understood is a change of scale. The old rural community, characterized by a somewhat isolated, restricted geographical area and its small, compact social grouping, is giving way to a greatly enlarged area, a merging of town, village, and open country. This enlarged community having come into existence because of the widening boundaries of service centers, the trade community, the school community, newspapers, automobiles, and telephones, is one of the most drastic changes that have taken place. It offers the way to bring to rural life all the resources now necessary to give the satisfactions of health and education, of religious, social, and recreational life.

*Social Change.* All these problems are reflected in the realm of human relations. How to help people keep ahead of the material and physical universe in its rapid development is the basic question. Always we have the problem of making the necessary adjustments in hu-

man conduct that will enable man to bring spiritual guidance and moral control to bear upon the educational, economic, and social processes of life. Rural life is no exception to the rule. Social developments have been later in arriving in the rural community, but they are here now and there is not a village or a hamlet that is not affected by these changes.

We are told that our problem is due, in the main, to the fact that we have developed the physical sciences out of all proportion to the advancement of man toward control of these sciences in his own best interests and for the good of society; and he has neglected the social sciences and religion. The result has been the destruction of those values in rural community life that some of us believe are fundamental to a worthy civilization.

*Rural Values.* These values are primary in a nation's life. Children, the home, the land, and the community, these are values that are to be created and conserved in rural life. The last census revealed that we are still dependent upon our rural areas for the contribution of children; that cities do not recreate themselves; that with few exceptions the cities lost population at the point of birthrate; that they gained, where they did increase, by the transfer of rural people to the cities.

The home is the foundation of all real progress. To maintain the family-size farm, with its home and



all that goes with it, is a primary objective to which the nation must give of its time and attention. John Ruskin once said, "That is the richest and strongest nation that can point to the largest number of happy and contented farm homes."

Mother earth, is still the determining factor. Wherever a nation has allowed its soil to deteriorate it has gone down on the scrap heap. An impoverished soil means an impoverished people.

The community idea is a religious one. The community is the unit from which democracy will continue to derive that sharing of experience without which it becomes merely a word to use on patriotic occasions. There is little hope that democracy can be achieved in our large cities. The church in rural America must then, by all means, become more and more a community institution. Too many churches, alas, are not concerned about the community as such; they exist to preserve and protect their own institutional existence. But according to their own gospel they will have their reward: "For he that saveth his life shall lose it."

There are many values that are still possible in rural life, and they are the kind upon which any lasting civilization depends.

*The role of the church* in the realm of what we have presented must be very clear. In the economic change it is to prepare the people to make the necessary adjustments. We

are facing the necessity of modifying our economy to the needs of a democratic order. Rural people need to be informed regarding the problems involved and, in particular, to see their deep religious implications. The Archbishop of York in a recent article said, "But I do not believe that a federal system can of itself secure justice or even abolish war unless the economic life of men is ordered on principles more expressive of fellowship than at present. The trend toward war is inherent in the internal economy of the modern nation."

In the realm of national policy the church again has a mission to perform to rural people. It is largely educative but also involves a loyal cooperation on the part of rural people. They must be fully informed concerning the national program and helped to see it, not in terms of party politics, but rather as a process of human behavior with checks and balances necessary to the welfare of all. This applies in a peculiar way in the realm of the many agricultural extension activities that are now an accepted program in all the states. The church can help by inspiring its people to cooperate in these important activities, which in turn will help to bring resources to the church itself. Farm bureau, home bureau, 4-H clubs all may be used by the church as avenues for community betterment.

*(Turn to page 19)*



# *The Rural Church in a Changing World*

*By Paul E. Doran \**

UNTIL Dr. Warren H. Wilson and others associated with him began making rural surveys nearly forty years ago very few people were aware of a rural problem in this country. We still have many men living in cities, some of whom grew up as country boys, who insist there is no rural problem. They realize that there is a city slum problem; but they do not realize that in the wide open stretches of the country there are slums even more devastating and more destructive to religion and the work of the church.

The 1940 census reveals the fact that fifty per cent of the farms in the United States produce ninety per cent of the products marketed leaving only ten per cent for the other half of the farms. This does not mean that the people on these farms get ninety per cent of the farm goods; for of the ninety per cent of products raised on fifty per cent of the farms much is produced by hired hands, share croppers, and tenants whose share is sometimes very small. Moreover great numbers of farm owners are actually worse off even than the share croppers. They live on eroded land and have too few acres on which to make a living. Poor housing, lack of sanitation,

lack of household necessities, lack of medical care, poor diets, all have a corroding effect on life.

While these conditions exist in a measure all over rural America, it is generally admitted that these low living standards are concentrated in six problem areas known as: the Southern Highlands, the lake states cut over area, the short grass spring-wheat area, the short grass winter-wheat area, the eastern cotton belt, and the western cotton belt. These six areas together have nearly half the number of farms in America, and it is said that in these six areas are found one half of all the people in America who are on relief.

I know best the Southern Highlands area, having fairly intimate contact with fourteen counties of the section known as the Cumberland Mountains of Tennessee. We choose one county in this section because of the great contribution it has made in the last 140 years in the quality of men it has sent out to become leaders in nearly every walk of life in other sections. In this county there are in round numbers 2800 families. Of these, 800 are on relief and 1400 more, as needy and as worthy, are certified for relief.

How does this sort of condition effect the rural church? Out of the 2200 families either on relief or

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\* Minister of five churches in the rural community of Sparta, Tenn.

certified for relief averaging about five persons to the family there are only about 200 who have any connection with any church or Sunday school. The church members and the young people with whom pastors can work successfully come in the main from the 600 families that are better situated with reference to property and income. This is actually less than one fourth of the people of the county; and in some counties in the Cumberlands not quite one fifth of the people are connected in any way with formal religion. What chance has the youth to grow up with the sturdy ideals of his ancestors, who settled these mountains for the sake of religious freedom?

Nor was life always as unequal here. In the old days land was fresh and often rich. When young people got married, all they had to do in order to start life on a comparatively sure basis was to get and clear a piece of land near their homes and go to work to develop it. Good land was plentiful and cheap. Not much time and effort were required in training, and if a young man did not want to settle in his own community there was the great frontier with boundless opportunities. The man satisfied with that sort of life was soon a successful planter in some new section. Or if his ambitions led that way, he entered politics and became a congressman, a judge, or a governor of some state.

That day is over. Good land has today become so high that the young man cannot become a land owner as his father did, and the tilling of good land that can never be his own presents a very poor challenge. The young man who leaves the farm competes with better trained men who get the better jobs, and he soon loses confidence, hope, ambition, aspiration, determination, pride, and self-respect. This is the problem that faces rural youth today and the rural church must try to solve it.

The hopeful side to this rather dark picture is that some wise planning is being done by rural ministers and their congregations. One can see the fruits of it here and there in the homes and farms and in the churches themselves. It is a hopeful sign that rural communities are beginning to look to the church for leadership and to be impatient when movement in that direction is slow.

What then are some of the hopeful trends? In the first place the old isolation that caused an artificial barrier between town and country is now breaking down. Good roads and the wide circulation of papers and magazines are giving more contact with the outside world and making for better relations. In the Southern Mountains the country is over-populated so that half of the children born in the region must find homes elsewhere. At present they are going to the great industrial centers in the north and



east. Some of them go and make a little money and come back. They bring with them some of the ideas gained while away and thus the ideals of the home and community tend to change.

As time goes on these contacts with the outside world, for good or ill, will increase, and the wisest leaders realize that to counteract the evil, the home, the Sunday school, and the church are the most useful agencies. Training must be more adequate not only for those who go and come back, but also for those who go for the going.

In the second place there is a tendency toward younger leadership. In the old days rural religion was largely an adult affair. There are still in some churches men who argue against an educated ministry and against any but adult membership, arguing that Christ made no preparation for his work and that he did not even join the church until he was thirty. But the trend toward younger leadership is setting in, and the whole program in the churches, at least in our mountains, is being planned on that basis.

In the third place with the increase of school facilities, a higher standard of training is being demanded of all leaders—teachers, preachers, and social and religious workers. Even those churches which hitherto have not had high standards are now seeing the need.

Another wholesome trend and one

which promises well for the future is that rural ministers are beginning to feel that their task is not only that of saving souls but of aiding in the development of the abundant life. Many, therefore, are leaders in the soil conservation movement realizing that poor soil and homes barren of necessities are a detriment to rural religion. In one parish in the Cumberland Mountains within the last twenty years, twenty young tenant farmers have been helped to become land owners, and cooperative efforts to settle young men in their own homes have met with some success. Due to these movements led by the pastors, and to other similar efforts, farming is being made more profitable and rural life more satisfying. It is being proved over and over again that as the economic level rises under church leadership the level of church support also rises.

Finally, the menace of commercialized recreations which have also come to rural communities is being met by wholesome recreations under church sponsorship, and neighborhood clinics have been established in many communities which have long been without medical care. In spite of the opposition of some medical men we may expect very soon to see some kind of socialized medicine. Such developments under church auspices seem to be the best way in which help can be given to these needy but important rural communities.

# *The Church — A Vital Power in Rural Life*

*By Harry E. Bicksler \**

ACCORDING to students of early American history the church was usually the center of community life. It is generally conceded that the church of today has lost, or surrendered, much of that place to many other agencies. But during this past decade there has been a growing revitalized "country church," or it might better be said, there is a widely scattered segment of the church which has taken on a new life as to its responsibility and opportunity in the molding of the rural community of today. Spiritually, yes, but also as to the social and economic life of the community, as well as to church piety. To neglect this piety is never to the gain of the other.

Rural life not only lost the leadership by the church during the two generations preceding this, but it lost much of its farmer leadership as well. As the migration to the city grew in such great proportions forty and fifty years ago, too often the men who would have been leaders in their country communities were drawn away. Now a new generation of leaders has been developing from the farm folks which will write a new history of the agrarian way of

life. The church has played a part in giving birth to this new generation of leaders, but by far too small a part, for us to boast of it. Changes are taking place in rural life that may prove to be revolutionary, without, we hope, destructive revolutionary methods.

What part will the country church and its ministry take in the leadership in these important changes? In all of the sections in which the writer has been intimately acquainted, the men and women who have dominated the local rural policies have been in a large percentage, members of the church. According to this experience which covers four years in Missouri, two in Indiana, eleven in Wyoming, and nine in Ohio, at least ninety per cent of farm bureau leaders were churchmen, and even a greater proportion of grange men and women were of the church. Never have we come in relation with a county agent or home demonstrator who was not actively connected with the church. The same has been our experience with the extension department of our land grant colleges. Many of these men and women are Sunday school teachers, superintendents, and elders, etc. We have found them willing and anxious to answer any call to service possible. Some years ago our

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\* Minister of "The Parish of the Templed Hills," a Presbyterian Larger Parish at Oak Hill, Ohio.



county agent led the prayer meeting for us and did fine work. In the west our county agent was an active trustee of our country church.

Cooperation must work in two ways, and this spirit should most often originate from the church and its minister. There are those who say the church has no business to mix in such mundane things as soil and its use, crops and their sale, or with cooperative organizations. And some would say, the minister has enough work to do preaching, teaching, visiting, and holding revivals, and that he should have no time for these other things. It is true that no one has time to do all he knows there is to be done. But we have found it wise to get the church members to share in more of the work of the church so as to enable the pastor to share in the other things which have to do with the general life of the community.

This past December 13th, for example, about two hundred people gathered together in the shelter house of the Parish of the Templed Hills. Land Use Survey leaders had been invited to present the plan for coordinating the many agencies now working for the betterment of conditions for the people living on the land. These agencies include the Agricultural Extension Service of the Agricultural Colleges, Bureau of Agricultural Economics, the Triple A, Soil Conservation, Farm Security Administration, Forestry

Department, etc. The purpose is to study the conditions of the land, and its influence on the people who live on it. How good conditions can be preserved, how deterioration can be halted, and the bad be restored. In other words, how best to use the land for the good of this generation, while preserving it for future generations. The plan is to have the people themselves study their own township and county, and then make suggestions rather than to have all of this come down from federal bureaus. There have been many worthy agencies whose work often overlapped and at times conflicted. A few years ago, a few of us decided it was time that in our own county we should form a coordinating council which now includes all agencies and organizations which are working for the general good of country life. Into this we brought such organizations as the farm bureau, grange, 4-H clubs, women's demonstration clubs, county youth, rural schools, a Sunday school association, and our Larger Parish. We have found that we are able to do things which were before impossible.

Where a church and its minister show active interest in these agrarian movements they will soon find that these other organizations and agencies truly appreciate and benefit from this interest. Some ministers think that these organizations should give them a free membership with all the rights of membership, but

without dues. We have found that there are values in belonging on the same basis as other members and in sharing with them in their experiences. In that way we have held an active membership in both farm bureau and grange, also holding voting stock in our Farm Bureau Cooperative. As the Egg Auction Cooperative is developed we will no doubt do the same.

To give an example of the influence of a church organization, such as ours can have, far out of proportion to its size and location, let us explain our situation. Our parish, as far as this county is concerned, is located in the three townships in the extreme southeastern corner of the county, but from it are drawn a large portion of the leadership for all county agricultural organizations. Lately when a group was chosen to visit the Egg Auction of Wooster, Ohio, 190 miles north, that group consisted of the county agent, a farmer from the western part of the county, four farmers of this parish, and its pastor. This kind of a story could be repeated by other rural churches.

At the center of this parish are twenty acres, which have been purchased during the past nine years. Five acres are a beautiful grove where all the churches for miles around hold picnics and other gatherings. Here has been built the shelter house to which we referred earlier, used for community as well

as for religious purposes, and finally about seven acres are used for agricultural purposes. It isn't so much for the profit it might bring to the minister who lives here, but as a tie to the life of the farmers. A minister living in the city does not engage in business or craft in order to meet with his parishioners or community. But in the country it is different.

Agriculture is a "way of life" as well as a livelihood. With this acreage we are following good agricultural conservation practices, applying lime and phosphate, seeding to legumes which will build the soil, and during the past four years we have planted over 1400 trees cooperating with the Forestry Department. This should be of vital interest to the Presbyterian Church for the land policies will largely determine the very existence of many rural churches.

If the land for miles around a church becomes tenant farmed, or if it is returned to forest, or recreation parks or becomes rural slums; or if the land is occupied by farmers determined to better conditions by slow steady progress instead of by revolution, if the community is cooperative instead of governed by selfish individualism; all of this will determine the future of the country church.

The country church and its minister can have a decided share in determining the future of the community which surrounds it.



## Music and Social Concern—II

By Leo Alvin Gates \*

IN WHAT we wrote last month, we sought to emphasize that if the meaning of the gospel for society has taken its proper place in preaching and the other materials of worship, it ought also to have its place in the choral parts of the service. We referred to the fact that our hymnody has been greatly enriched with songs wherein we can sing our faith and hope for "the kingdom of God on earth," but that choirs, to a large extent, still sing anything, with little if any attempt at integration with the entire service. The initiative, we suggested, and therefore the chief responsibility is the pastor's.

Our undertaking in this article is to suggest available choir music voicing our Christian social faith and passion. The writer could hardly venture to enter this field save for the hope that he may challenge others more competent to enter. If pastors and choir directors will share this article, and together join the search for additional acceptable material, our primary purpose will be accomplished.

Is there any subject more pertinent to the Christian gospel than *peace*? When the minister builds a

service on the peace theme, what shall the choir sing? Mark Andrews has given us an excellent number, "They Shall Beat Their Swords Into Plowshares." The organ introduction suggests the craftsman at work at his anvil, then the voices in unison sing the words from the prophet to the same accompaniment, as if happy workmen were actually "beating their swords into plowshares." The composer then introduces the words of the hymn, "These things shall be," and the composition comes to a fitting and magnificent climax in the final phrase—"*These Things Shall Be.*" R. G. Thompson has given us an anthem, "What of the Night?" The cry of the "waiting souls in the valley" is answered by the watchman, in a voice of hope, "There's a glow on the far horizon," and a day of peace shall "break on the world at last." The words of John Prindle Scott's anthem, "He Maketh Wars to Cease," are from Psalm 46: 9-11, introduced with a recitative, "They shall beat their swords into plowshares." "A Prayer for Peace," by Alfred H. Johnson begins, "For peace, to thee, O God we pray; disperse the battle's wild array; . . . Out of the holocaust of war, O lead us, God, forevermore." The musical setting of these words is superb.

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\* Minister, South Presbyterian church, Buffalo, New York. The second of two articles on *Music and Social Concern*.

Rollo Maitland's motet, "The Sins of the World," is a more elaborate musical composition. It begins with a funeral march, the men's voices humming, which suggests the leading of victims to the funeral pyre in the days of martyrdom. The women's voices enter with the words, "Extinguished the funeral pyres that burned in a darkened age." The poem by Adolph Roeder will require some interpretation by the minister and might well be printed in the church bulletin. The "sins of the world" specifically referred to are religious intolerance and "epidemic"; the latter a curse of humanity vanquished by science inspired by love. The final stanza, climaxing the whole, is a prayer of a "war-weary world" lifting up its hands in supplication to the Prince of Peace: "Take thou also this sin (war) of the world away." This anthem, when sung by a competent choir, is magnificent.

Curiously, one of the best things to be found in the area of "social justice" is the poem, "When Wilt Thou Save the People?" by Ebenezer Elliott who died a century ago. Two composers have set this well known hymn to choir music. The more elaborate treatment, by J. Sebastian Matthews, requires a strong choir. The second treatment of the same words, by C. F. Mueller, is also a very effective work and is within the range of a smaller choir.

James H. Rogers, the composer,

has discovered words suitable for lyric treatment in, of all places, the book of Amos! His beautiful arrangement, "Seek Him That Maketh the Seven Stars and Orion," is a challenge to those who perpetrate in justice to remember that they have not alone to reckon with the poor whom they mistreat, but with the God of justice "who maketh the seven stars and Orion." The present writer has found it necessary to clear up the meaning by abandoning the composer's use of the King James translation in favor of a more modern one. "Ye that turn judgment to wormwood and cast down righteousness in the earth," is too vague for sharp point. Nor can this anthem be effective without preliminary exposition from the pulpit.

We venture, at this point, to mention at least one Spiritual, R. N. Dett's, "Listen to the Lambs," for eight part chorus. In origin, it has specific reference to the injustices heaped upon the Negro race, but its application need not be thus limited. The number is too familiar to require further suggestion.

Of more general social significance is a treatment of Tennyson's, "Ring Out Wild Bells," by Frederick Root on a theme from Gounod. It is especially appropriate for the New Year, but need not be limited to that occasion. It is a seven part number, and should not be attempted by a choir too small or incompetent.

These few selections from the



small repertory of a single volunteer choir, will, we hope, suggest to other pastors, and to composers, the need of more and richer material.

What would the reader think of the use of anthems based on Psalm 27 as a challenge to courage in these days, especially courage for "conscientious objectors?" "Though war should rise against me, yet will not my heart be afraid, for he shall hide me in his pavilion, in the secret places of his dwelling." A very practical treatment (of verses 1, 3, 5) is that of Clara Edwards arranged for choir by Kenneth Downing. "God Is Our Hope and Strength," with further words from Psalm 46, (verses 1-7), finds acceptable treatment by Eduard Marzo. Then there is the opening chorus of Dudley Buck's, "Forty-sixth Psalm," (verses 1-3); or, on occasions when a more adequate opportunity is given the choir, this entire composition, which has the proportions of a cantata. We know of nothing that could be more inspiring to a dispirited people in these dread days than a worthy singing of this entire anthem. A strong choir and a tenor soloist of competence is required to do it justice.

A musical setting for Arthur Wallace Peach's, "The Builders," by Edward Shippen Barnes, can be sung to effect as a heartener to discouraged folk in reactionary days. Carl Deis has arranged for choir John Prindle Scott's, "Come Ye

Blessed," with its benediction to those who feed the hungry and clothe the naked and visit the sick. "Fear Not, O Israel," with words selected from Jeremiah 6, is usable to advantage as a song of inspiration in troubled times. Two highly acceptable anthems on this theme, one by Max Spicker, and the other by A. W. Lansing, are available.

Finally we note Gustav Holtz's setting for the words of Robert Bridges' poem, "Man Born to Toil," which pulsates with the joy of cooperative work:

*Life is toil, and life is good.  
There in loving brotherhood  
Beateth the nation's heart of fire.  
Strife! Strife! The strife is strong!  
There battle thought and voice, and  
spirits conspire  
In joyous dance around the tree of  
life,  
And from the ringing choir  
Riseth the praise of God from hearts  
in tuneful song.*

The writer of this article invites suggestions from readers as to other available compositions for choir and, particularly, of poetry or scripture suitable for musical treatment, looking toward the creation of a more adequate choral repertory of "Anthems of the Social Gospel." \*

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\**Social Progress* is glad to join in this invitation and suggestions may be sent to this office to be forwarded to Dr. Gates. A list of the anthems discussed in this article together with composer and publisher may be had on request.

# For Time

## **Joseph A. Stevenson**

On February 13, 1941, Dr. Joseph A. Stevenson died; but he lives in the memory and gratitude of the Presbyterian Church. He carried in his heart a deep conviction of the responsibility of the church toward "the reproduction of the mind of Christ in the mind of the community," which Phillips Brooks declared is "the highest ambition a Christian can cherish." In 1936, Dr. Stevenson retired after six years of high service as director of the Department of Social Education in the Board of Christian Education and as editor of *Social Progress*. He stirred men and women throughout the church to action and exerted a profound influence on high school and college young people whom he greatly loved. His leadership extends far beyond those who had the privilege of knowing him personally and the church will long remember him as one of its most devoted servants.

## **National Christian Mission**

The editor is writing this during participation in the National Christian Mission in west coast cities. Many values are evident as the result of this united effort by many Protestant communions of this country. A definite opportunity has been afforded for the effective demonstration of corporate evangelism. The Mission coming in the name of the church as a whole, has brought to each community a living witness to the growing unity of the Christian church. Civic life has been helped through meetings with students, service clubs, and business groups; with doctors, nurses, and social workers; with government employees and organized labor; and in visits to prisons and reformatories. To all of these, members of the Mission were invited as speakers, indicating the wide range of interest and service.

Profound changes in individual lives have occurred; the evidence for this being overwhelming. The program set up represented an appeal to the whole personality. The Christian life forums in the mornings and the seminars in the afternoons made a significant fusion of evangelism and education.

The National Christian Mission has made its contribution also to national unity on a deeply spiritual basis. Christians in Baltimore and San Francisco, in Chicago and Houston, are bound together in the fellowship of this Christian enterprise. In these days, when national unity is being so vigorously promoted on the basis of national defense, unity on the religious level is of the greatest importance.

# like These

## **Men in Training**

Military authorities have assumed responsibility for the social, recreational, moral, and religious life of the men *within* the camps; but as the men step *outside* the camps in their leisure hours their welfare becomes the responsibility of the adjacent communities. The churches have a major responsibility in marshalling the resources of the community to provide wholesome and constructive leisure time opportunities.

In its recent biennial meeting, the Federal Council of Churches recommended that local churches take the following steps:

1. A careful study by each church of its own situation as affected by the army training program, and preparation to do what it can to meet the emergent needs.

2. Work with community, social, and government agencies in every available way to curb the demoralizing influences and forces which so frequently accompany army life.

3. Special preparation and counsel given to young men subject to draft or enlistment, both by individual interview and group work, to enable them to withstand the moral temptations of army life.

4. Reaching and serving in these respects young men subject to draft or enlistment and not now in any church fellowship.

5. Increasing and improving provisions for teaching which is both scientific and Christian regarding relationship between the sexes from childhood on into parenthood.

## **Migrants Are People**

"What can the church do to help in solving the migrant situation?," one of the regional directors of the Farm Security Administration was asked by a group of church people. His answer was threefold. First, he said, the church can help to create a more intelligent, just, and understanding attitude toward migrants "as men, women, and children," as a group of people as fine in character as those in our American communities. In the second place, church people can support wholeheartedly the splendid program of the Home Missions Council; and finally, the churches can study the causes and the cures for the problem itself. The help of the church people is needed in dealing with the long term aspects of this problem as well as in the more immediate and more obvious needs of these "farmers without land." For together with other groups these people make up the rural communities of America; one of the most important areas of our national life.



# The Rural Community

*The following compilation of deliverances of the General Assembly from 1935 to 1939 on rural life indicate the growing concern of the Presbyterian Church in this important segment in our national life.*

WE WOULD remind our churches that the economic and social problems which perplex and torment the nation today are not confined to our cities and great industrial centers. These burning questions affect no less the men and women who live upon the farms and who till the soil.

The future of democratic America is largely dependent upon the economic and social independence of the American farmer, and he should not be permitted to sink to an inferior status by reason of world market conditions or national price and crop conditions which he is powerless to control.

The continued depression in the farm areas causes grave concern, because of its disastrous effect upon the cultural and religious life of the people, reducing multitudes from ownership to tenancy. We cannot tolerate in America any form of peasantry or any system of farm tenancy that reduces the tenant to a state of intolerable poverty and toil. Every effort should be made to secure for the farmer and his family economic and social justice; adequate social institutions, including church, school, library, and means of recreation; good local government, and modern sanitary homes.

We would dispel the generally accepted opinion that the Presbyterian Church is primarily a church

of urban people. The majority of our people live in small towns and in rural areas. The rural church is the training school for leadership, since the city fails to reproduce itself. We believe that the reinvigoration of rural communities with spiritual life and social passion is one of the imperative needs of the times.

We urge, therefore, that our rural pastors and leaders recognize their responsibility for bringing the ethic and spirit of Christ to bear upon the economic and social problems faced by our American farmers, and study to use every opportunity for making the church an increasing force for improving the spiritual, economic, and social life of the people.

We suggest a wider use of the Larger Parish plan with a program set up to meet so far as possible the total needs of the people. We would call attention to the rise of rural church fellowships—groups made up of rural ministers and teachers in colleges of agriculture. We heartily commend the work of these groups, and urge rural ministers to join and cooperate with them in their projects affecting the value of rural life.

We commend to young men entering the Christian ministry the rural church as a field which offers a great opportunity for fruitful and socially useful service.

The (whole) church is morally bound to continued study of the rural American scene, to a more

thorough understanding, and to work for such measures, locally and nationally, as will give larger financial, social, and spiritual opportunities to our whole farm population, exalting family life, education, health, and wholesome social conditions. We must not forget that the fate of the whole church is involved in the life of the rural church.

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### **The Rural Way of Life**

*Continued from page 6*

In relation to the enlarging community, the church can again be a factor of primary importance. The school, the social life, and other important aspects of rural living have already made the necessary changes, but with few exceptions the church is struggling along with a program designed to meet the needs of the horse-and-buggy community.

The Larger Parish Plan meets this need of an enlarged community. The program that was effective for the small-hamlet community having but few interests proves entirely inadequate for the holding together of people scattered over a wider area, who all need the spiritual dynamic to bring them into a coordinated, co-operative unity.

In the realm of rural values the church has a supreme mission of interpretation and activity. Rural

people themselves do not appreciate the significance of what they represent in national life. Moreover, they need help at the point of getting more of life's satisfactions out of their so-called "common" things. If rural life cannot be brought to the place where it will accept these values of childhood, the home, the land, and the community as primary and as those in which life will find its deepest satisfactions, then there is little to be said. At this point the rural church has its greatest opportunity for these values are the seed-beds as also the reservoirs of the things of the spirit.

One word in conclusion. We have said little about religion in the old traditional sense but throughout we have been conscious of the fundamental truths that religion represents which are necessary to all we have been saying. All life is sacred. This is the thought that must now possess us. A new and more acceptable religion is arising out of the old. It still awaits the driving force of strong convictions, and its embodiment in formulae and organization in the life of the rural community. Rural churches must find a way to cooperate in order that those who have the sustaining spiritual faith may work together to bring the Kingdom of God to reality in rural America.

# Sanctuary

## THE HANDS OF CHRIST

*Master, with hands of beauty,  
Rough molded at labor's forge,  
Soft from caress of children,  
And warm with eternal love;  
Swift in mercy,  
Strong in justice,  
Gentle in forgiveness,  
Let my hands be thine.*

*Let my hands be thine,  
Skilled in obedience  
And beautiful in toil;  
Moved by thy Spirit  
Where thy hands would be.*

*O Master, with hands of beauty,  
Let my hands be thine.*

—Herbert J. Doran

## A SECOND CRUCIFIXION?\*

If Christ were alive in the world today, would he be crucified again?

If He came as a Jew, would he be outwardly persecuted in some countries, even his native Jerusalem, and more subtly persecuted right here in America, by those who say they are his followers?

If He upheld the rights of Negroes, a subdued race, would he be called an agitator?

If He upheld the rights of the underprivileged, the lower classes, the poor, the needy, the hungry, and those on relief, would he be called a communist?

If He understood the plight of the underpaid workingman and tried to help him and shunned those whose aim is money-making, would he be called a radical?

If He showed great love for his brother man, regardless of race, religion or nationality, would he be called a traitor in many countries?

If He refused to go to war on the grounds of this great love, would he be convicted of treason against his fatherland, imprisoned as a conscientious objector, or even put before a firing squad?

If He loved all men, whether they loved or hated him, would he be mocked or called insane?

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\* An editorial from the "Switchboard" published by the Youth of New York Presbytery. The views expressed, a footnote states, are those of the writer but do not necessarily reflect the opinion of the editorial committee of "Switchboard."



If He forgave the sinner, would *he* be called a sinner? If He put spiritual values above materialism, would he be accused by business men of being lazy, unworthy to "get ahead?"

And yet how *can* we think of Christ without these qualities? Can we think of him betraying his fellow men, of failing to stand by the down-trodden, of killing his fellow men because a government sees fit to call it honorable?

It is in keeping with his philosophy, his teachings, that Christ would behave in this manner if he were living in the world today.

What would be his fate? Would he be crucified again?

—R.E.M.

### A LITANY OF PENITENCE\*

We praise thee, Almighty God, for thine elect, the prophets and martyrs of humanity, who gave their thoughts and prayers and agonies for the truth of God and the freedom of the people.

***We praise thee that amid loneliness and the contempt of men, in poverty and imprisonment, when they were condemned by the laws of the mighty and buffeted on the scaffold, thou didst uphold them by thy spirit in loyalty to thy holy cause.***

Our hearts burn within us as we follow the bleeding feet of thy Christ down the centuries, and count the mounts of anguish on which he was crucified anew in his prophets and the true apostles of his Spirit.

***Help us to forgive those who did it, for some truly thought they were serving thee when they suppressed thy light, but oh, save us from the same mistake!***

Grant us an unerring instinct for what is right and true, and a swift sympathy to divine those who truly love and serve the people.

***Suffer us not by thoughtless condemnation, or selfish opposition, to weaken the arm and chill the spirit of those who strive for the redemption of mankind.***

May we never bring upon us the blood of all the righteous by renewing the spirit of those who persecuted them in the past.

***Grant us rather that we, too, may be counted in the chosen band of those who have given their life as a ransom for the many.***

Send us forth with the pathfinders of humanity to lead thy people another day's march toward the land of promise.

***And if we, too, must suffer loss, and drink of the bitter pool of misunderstanding and scorn, uphold us by thy Spirit in steadfastness and joy because we are found worthy to share in the work and the reward of Jesus and all the saints. Amen.***

\* By Walter Rauschenbusch, in "Prayers for the Social Awakening," Pilgrim Press.

# The Workshop

## "One of the Worst Sections"

In the District of Columbia we are taking social education and action seriously. One of our strongest churches, Chevy Chase Presbyterian, with the aid of Temple Baptist church and Calvary Baptist church, is conducting a social experiment with vast possibilities.

For the purposes of this experiment we selected one of the worst sections of Washington from a crime and low-income viewpoint—a mixed colored and white section just west of 9th Street at N Street, Northwest. Temple Baptist church, a small congregation with a large plant available for settlement work, was made available for the experiment.

Some \$4000 per annum was provided and two competent social workers were employed to work with a volunteer staff of approximately 21 workers. In outline the project embraces the following activities:

Classes, study groups, and games for children of all ages—the main objective here being to get them off the streets.

A mother's club for the tired mothers of the neighborhood, with an evening a week of entertainment.

Clinic cars to carry ill persons to hospitals for treatment. The cars are voluntarily supplied by members of the Chevy Chase Presbyterian church. People are being helped by clinics which they did not know existed.

Nursery for children, where tired mothers, or mothers who must work, may leave their babies for a good part of the day. Calvary Baptist church is assisting in this part of the enterprise.

Athletics for the older boys, boxing, basketball, hikes, etc., under the leadership of a competent young man who has served as athletic instructor in one of our high schools.

A Happy Hour one evening a week, with movies and other entertainment.

A notable feature of this project, which was conceived by Rev. J. Hillman Hollister and which has the cordial endorsement of presbytery, is that Presbyterians are carrying out an interesting social experiment in a Baptist plant and with Baptist cooperation. A number of George Washington University students who are studying social science are at work at the Center, for which they receive college credit; and one worker is provided by the P. W. A.

A Protestant chaplain employed by another group serves the 1700 prisoners in the penitentiary. In cooperation with the churches and with the Parole Board plans are being made for the rehabilitation, under Christian auspices, of every offender.

Do not these experiments justify the belief that a social project backed wholeheartedly by all the Protestant churches of Washington might revolutionize conditions in downtown Washington?—*Reported by Wilbur La Roe, Jr., layman and chairman of the Committee on Civic Affairs, Washington Federation of Churches.*

## An "Information Please" Program

The Fellowship Group of the Presbyterian church of Chestnut Hill, consisting of young women occupied during the day in home or in office, adopted the American migrants as their interest for this year. To acquaint the members with these unfortunate people and to bring this important issue to light, a small group of women planned an "Information Please" evening on migrants.

Four women were selected to portray the experts of this famous radio quiz program, Franklin P. Adams, John Kiernan, Oscar Levant, and, as a special guest, Miss Lowry of the Council of Women for

Home Missions. A bit of humor was supplied by a cigar, derby, mustache and cane for Mr. Adams, a sports hat, pennant and score sheet for Mr. Kiernan, and ruffled hair, a large bow and musical score for Mr. Levant. The audience asked the questions which were written on numbered sheets, thus displacing the suave Mr. Fadiman.

Three weeks before the program, reading matter was distributed among the group. These included *The Atlantic Monthly*, Christian Education booklets, Steinbeck's *Grapes of Wrath*, *The Reader's Digest*, newspapers, and other periodicals. Seven women read intensively and studied various aspects of the migrant problem. Some attended lectures, purchased books, and used library material in working out this project in order that an intelligent discussion could be carried on. However, the bulk of the work rested on the four women "experts" who sat around the table. Besides homework, these women spent three hours rehearsing together, and planning the procedure.

First, they assembled 24 good questions and numbered them. Each woman selected six to concentrate on. The numbers were jumbled so that one woman never answered one question right after the other, thus making it look "ad lib." In case of a mistake a forfeit was placed in a glass bank. Typical questions were: Who are the migrants? Where do migrants live? How much do migrants earn? Who are sharecroppers? What is being done for the education of migrant children? What can we do for migrants? The questions were answered fully, sometimes taking five minutes. The audience joined in the discussion and when the prepared questions were exhausted, supplied fresh ones.

At the beginning of the program the audience was assembled in a semicircle. The meeting was held in the minister's home, thus creating a friendly atmosphere. The wide hall of the home served as the stage. A table and chairs and a

simulated microphone supplied the scenery. The name of each "expert" was displayed neatly on printed cards placed on the table.

Franklin P. Adams took charge of the announcing. He prepared a written radio script copied from the famous broadcast and after introducing each member at the table asked Miss Lowry to introduce her friend. A small boy dressed as a migrant appeared with Miss Lowry. Sitting on an old box, he told his story in his own way—a plea for all migrant children in America. Then the audience proceeded with the typed questions and a most impressive, intelligent, and valuable evening resulted.

### Rural Self Help

Calvary Presbyterian church, Big Lick, Tennessee, is a social center in its community. One of our first undertakings was the development of a health program which would in some measure at least meet our tragic situation. With the financial aid of a friend, we began in October 1937 the construction of a "house of health." We did the work, with pastor as foreman and the community contributing over \$1,400 in labor and materials. We hope some day to grow into a medical cooperative. Efforts were defeated to settle a refugee doctor at the House of Health by a ruling of the Tennessee Board of Medical Examiners that no doctor who was not a graduate of an American medical college could practice in this state.

In 1938 two study clubs on the Co-operative Movement were started as a means of meeting our difficult economic problem. Each group selected its own leader from among their own number and selected a subject or subjects for study. The subjects grew out of their "bread and butter" needs. One group selected as its subject, "cooperative buying of farm supplies" and the other, "cattle."

Out of this group study there came practical results: (1) a sense of our



ability to do something about our needs and the growth of individual members; (2) a farmers' association to meet the need for better equipment, tools which no individual farmer could afford to own, yet all needed; (3) a plan to study credit unions as a means of accumulating capital for projects of improvement; (4) a plan looking toward land settlement.—*Reported by Eugene Smathers, minister, Calvary Presbyterian church, Big Lick, Tennessee.*

### Seminars

This is being written as the director is engaged with the National Christian Mission; one of his assignments is in connection with the daily seminar on "The Church and the Community." The effectiveness of the seminar method is being demonstrated; it is flexible enough to be adapted by any group. It brings together a number of persons within the community who are related to the particular subject under discussion; these persons are there primarily to give information. They are asked to present their side, or approach to the problem, in

about ten minutes each, and then they serve in answering questions or commenting on opinions from the group. This affords an excellent opportunity for the average member of our churches to secure authoritative information and interpretation from those closest to the situation. For example, one afternoon the subject was "Migrants," and the resource leaders were a member of the State Department of Labor, another from the Farm Security Administration, a third from the Department of Agriculture, a fourth from the State Council of Churches, and a fifth from the staff of the Home Mission Council. The subject another afternoon was "Industry and Labor," and those especially invited were the state secretary of the A. F. L., the state secretary of the C. I. O., an editor of a national trade journal, and another representative of the employers. Again, the subject concerned the effect of the national defense program on this particular community. The resource leaders were a lieutenant colonel of a regiment stationed in the city, the industrial secretary of the Y. W. C. A., and the director of the Community Fund.

## YOUNG PEOPLE—ATTENTION!

Will you spend a part of the summer in a Presbyterian Work Camp?

If you are eighteen years or older, you will find here a rich opportunity for training in Christian leadership at the point where church and community meet.

There are four camps:

Swannanoa, N. C.—Asheville Farm School—June 27-August 1

Kings Ferry, N. Y.—Lake Cayuga—June 27-August 8

Monte Vista, Col.—Spanish speaking community—June 27-August 8

Vian, Okla.—Dwight Indian School—Sharecropper area—June 27-August 8

Each camp will accommodate about sixteen work-campers. Openings are limited and applications are already being received.

*Direct inquiries and applications to:*

Department of Social Education and Action  
917 Witherspoon Building  
Philadelphia, Pa.

# About Books

**What Is Christianity?** by Charles Clayton Morrison. Willett, Clark and Company, \$3.

The Yale Lectures on Preaching, delivered in 1929 by the editor of *The Christian Century*. Dr. Morrison's thesis is that the church, and not a book or a person, is the revelation of God in history. The Protestant movement is regarded as apostasy because it lost the conception of the church as the revelation, substituted the Bible instead, and further shattered the unity of the church. The body of Christ is to be restored by resuming the "catholic functions of the church," which are a catholic church order or polity, a catholic baptism, a catholic ordination, a catholic missionary enterprise, a catholic Christian education, a catholic liturgy, a catholic celebration of the Lord's Supper, and a catholic creed.

Any reader will quarrel with some of the positions taken. But the emphasis upon the church as a revelation of God, a "given," will be a further stimulus to the growing conception of an ecumenical church.

L. T. SHERRILL.

**A Book of Prayers for Youth**, by J. S. Hoyland. Association Press. \$1.

**The Eternal Quest**, by William Alva Gifford. Association Press. \$1.

**Lift Up Your Hearts**, by W. Russell Bowie. Macmillan. \$1.25.

During the Lenten season ministers and other leaders have need of books such as the three listed here as sources of material for public and private worship.

Leaders of youth especially have long known Mr. Hoyland's book under its British title, *A Book of Prayers Written for Use in an Indian College*, which now appears in its first American edition. The prayers, poetic in form, were written, Mr. Hoyland tells us, to express the "search-

ings after God" of men of different religions, a fact emphasized by the author's acknowledgment of his debt to the Indian poet, Tagore. The wide use of this book, however, testifies to the universality of the needs voiced by these prayers.

Professor Gifford of Magill University has prepared "a book of individual and corporate worship for seekers after a Christian commonwealth." There are twelve worship services each including music, prayers, scripture readings and short meditations. The meditations, simply written, brief and provocative, are the center of the services. They are designed, says the writer, "together to suggest the social significance of the words and deeds of Jesus, and are thus a progressive study of what he called the 'kingdom of heaven' or the 'kingdom of God.'"

Dr. Bowie's book includes prayers, litanies, and other devotional material written and used during his rectorship of Grace church, New York. The spirit is reverent, and the language, though modern, is beautiful in its simplicity, voicing the yearnings, the needs and the aspirations of the worshiper. —E. G. R.

**Leadership in Rural Life**, by Dwight Sanderson. Association Press. \$1.25.

Men and women everywhere responsible for initiating or developing programs of education and action are faced with the problem of the discovery and training of leaders. To all such leaders, whether in rural situations or elsewhere, Dwight Sanderson, professor of rural sociology in Cornell University brings in this book the results of ten years' experience with seminar groups. Two theories of leadership are recognized: the one, *leadership for people*, which in the interest of efficiency and dispatch believes that people must be told what they need and how to attain

it; the other *leadership of the people* which believes in the capacity of people themselves to lead, needing only help and guidance in method and in finding those activities in which they can freely engage.

While dealing particularly with rural problems of leadership, the writer clearly defines the principles of all leadership, discusses the marks of true leadership and the peculiar characteristics needed in a group leader, and describes the methods which may be employed in the development of the potential leaders who may be found in every village, church, school, and community whether rural or urban.

The book is a simple, brief and well written manual designed for the use of rural ministers, educators, social workers, leaders of farm extension projects and others. Among the topics which reveal the scope and points of view are these: the demand for rural leadership, the role of the leader, direct-contact-group-leaders, the importance of leadership *from within* the group, and finally the value of leadership to the leader.—E. G. R.

**Rural Roads to Security**, by Luigi G. Ligutti and John C. Rowe. Bruce Publishing Company. \$2.75.

"This book is written," the authors declare in their preface, "for the purpose of presenting some of the steps that must be taken to rebuild our land, our homes, our democracy, our culture, and our religion. We offer it also as a textbook in the field of rural sociology—a field as yet meagerly supplied." Most rural leaders in recent years have been familiar with the rural program of the Catholic Church. Today many Protestant ministers are becoming aware of this program as a part of the Catholic outreach to many of the neglected groups in American life. One of the most active and best known leaders in the movement is Msgr. Ligutti, one of the writers of this very stimulating book and the executive secretary of the National Catholic Rural Life Conference.

As the stated purpose of this study reveals, it is his deep-seated conviction that the future, not only of our democracy, but of organized Christianity in America depends on the reestablishment of our rural community life, in village, town, and open country. This reviewer recently heard him express this belief in a discussion with a group of Protestant pastors in which he indicted the Christian church, Protestant and Catholic alike, for unforgivable neglect of "the people on the land."

The book, written out of long and very practical experience, is arranged in three parts: Part I discusses the need of every man to "sit under his own vine and fig tree"; Part II deals with problems of homesteading and includes an account of the Granger Homestead Project which, as the parish priest of Granger, Iowa, Father Ligutti initiated. This is a notable experiment in rehousing and part-time farming with evicted miners. Part III discusses the important and difficult subject of effective rural leadership including the ideals and needs of high school education for rural boys and girls, adult education, and other practical problems.

While the writers discuss the Catholic rural life program with thoroughness, the book is none the less a clear discussion of the background and problems of the farmer and the rural community, valuable to every minister and social worker who feels this deep concern.—E. G. R.

**Learning the Ways of Democracy—**  
A case book on civic education. Educational Policies Commission. \$1.

This commission of the National Education Association has for its major purpose the improvement of education for democratic citizenship. The commission believes that "the schools of the United States should explore the values of democracy; give effect to its promises, teach its processes, and establish habits and attitudes of citizenship consistent there-



with." Of importance in the realization of this purpose was the study, reported in this book, to discover "evidences of the democratic spirit in educational practice in secondary schools."

The study was restricted to a group of ninety schools, selected for the effectiveness of their work. However, the record of specific projects does not imply the endorsement of the commission.

"Promising practices" described have for their themes: the meaning of democracy, civil liberties, the worth of the individual, economic problems, social welfare, and political institutions and practices.

Succeeding chapters include course outlines and teaching procedures; out-of-class activities, and school activities in the community. The book concludes with an evaluation of the findings in the light of the commission's objective and suggestions of "things to be done."

The entire book will be both interesting and highly suggestive to all those concerned with character education, whether in general or religious education.—E. G. R.

**My Sister and I**, by Dirk van der Heide. Harcourt, Brace. \$1.

This small book is the diary of a twelve-year-old Dutch boy, who lived through the five-day blitzkreig in Holland and later was sent with his small sister to England and thence to his uncle in the United States. One who resents having his emotion stirred should not read this simple but moving record.

The book begins with the entry in his diary for July 10, 1940 when Dirk van der Heide (whose name, of course, is not Dirk at all) and his little sister, Keetje, were aboard the English boat en route to America. In the succeeding pages, he reverts to May 7th and the terrible days of the blitzkreig. Nowhere is the simplicity and directness of his writing more evident than in his brief telling of how Uncle Pieter went out to find Mother; then—

"Uncle Pieter came back. He didn't find Mother because she is dead. I can't believe it, but Uncle Pieter wouldn't lie. We aren't going to tell Keetje yet."

"For us," says the translator in her introduction, "the message of the diary is in its simple statements, and the humor, courage, and pathos which we can read into it." But to this writer it says with inescapable directness: You who read this record must find the way to a world in which children and men and women will never again be subjected to the blighting experiences of bombing raids and all the other horrors of war.—E. G. R.

**Summer 1914**, by Roger Martin du Gard. Viking Press. \$3.50.

The strength and failure of the "Second International" is brilliantly portrayed in *Summer 1914*. This book is a translation of the second part of the great French novel, *The World of the Thibaults*, which brought its author, Roger Martin du Gard, the Nobel Prize. In plan and execution it is now evident that this great work, apparently still incomplete, will be a most masterful novel of the Bourgeois Third Republic in France, the failure of which is the theme of *Summer 1914*.

*Jacques Thibault*, one of the French bourgeois family of the Thibaults, joined a group of international revolutionaries in Geneva. Here they plotted for the coming victory of the proletariat. They had a network of sympathizers in every European nation. Liebnacht, Kier Hardie, Lenin were part of the movement. *Summer 1914* is the account of the efforts of these men in 1914 to avert the war, yet when the general staffs of Europe had created their war hysteria, these men, who had sworn never to fight against their fellow-workmen in other lands, marched off to battle.

This novel is worth much as a post-mortem of a dead nation, but still more as an evaluation of our anti-war methods and failures.

JOHN F. MULHOLLAND.

# Facts and Figures

**A deputation of Christians from Japan**, representing the National Christian Council of Japan, is cooperating with a committee of churchmen appointed by the Federal Council of Churches and the Foreign Missions Conference in an effort to explore ways by which the church might help to preserve peace between Japan and the United States. One hundred ninety American missionaries, residing in Japan, in a recent cablegram appealed "to our fellow Christians in America to exert themselves anew to preserve unbroken the 80 years' peace between the two nations." A cabled reply sent from America, signed by representatives of the Foreign Missions Conference, the International Missionary Council and the Federal Council of Churches, read as follows: "Federal Council and Foreign Missions Conference are continuously working for a comprehensive settlement restoring peace in East Asia and for maintenance of peace between Japan and the United States. Would consider extension of war an international calamity. Official action on cablegram is pending. Meanwhile let us unite prayers and efforts for mutual understanding, and strive for international justice and reconciliation."

The Japanese Christian Council, the Federal Council, and the Foreign Missions Conference are now arranging for a "Call to Prayer" in which American Christians and Japanese Christians might unite in prayer "for world peace and continued amicable relations between our nations."

**A Christian Family Week** is proposed by the Federal Council of Churches as a means of broadening the Mother's Day idea by promoting "the festival of the Christian home." This observance has received favorable attention. The proposed "Christian Family Week," will

begin the first Sunday in May and close on Mother's Day, Sunday, May 11.

**Pastor Martin Niemoeller**, now completing his fourth year in a Nazi concentration camp, *has not become a Roman Catholic*. Reports to the contrary are unquestionably false, according to an announcement by Dr. Henry Smith Leiper, American Secretary of the World Council of Churches, made this month (March). Dr. Leiper stated that he had made a special effort to discover the "real facts."

**The Christian Commission for Camp Communities** is seeking the cooperation of the churches in meeting the problems of communities adjacent to national defense camps and stations. The committee also provides a central clearing house for cooperation with the appropriate agencies of the federal government. In general the committee is representative of all the major communions. Its fifteen members include six appointed by the Federal Council of Churches, six by the Home Missions Council and three by the General Committee of Army and Navy Chaplains. Provision for religious services and teaching, social and recreational facilities, and protection against liquor, gambling, and vice are among the concerns of the new committee. Inquiries from local churches interested may be directed to Dwight J. Brady, acting director, 297 Fourth Avenue, New York.

**H. R. 2475**—A House Bill to provide for the curbing or elimination of liquor and vice in camp areas, was introduced by Congressman Andrew J. May of Kentucky. It is now before the House Military Affairs Committee where hearings are being held.

**To Study Post-War Situation**—A meeting of ecumenical character is to be

held at Toronto June 3-5, according to the American office of the World Council of Churches, to discuss the responsibility of the church in planning for the post-war world and in meeting present-day war problems. This international gathering will be in effect a continuation of the 1937 Oxford and Edinburgh world conferences and of the 1938 Madras missionary conference.

**"We have a bond in Jesus Christ,"** so speaks Deaconess von Waldon of her British friends. The International Missionary Council tells this remarkable story of a German deaconess interned in the Church of England mission at Mvumi in East Africa who has been given permission to teach the girls of that mission. Her service in this way releases the station to carry on the deaconess' own work at Maneromango. That work, now partly supported by a grant from the local British government, is being done by missionaries supported by British Christians. Aid for "orphaned" missions in all the world, such as that at Maneromango, is being given through the Presbyterian United World Emergency Fund, 501 Witherspoon Building, Philadelphia.

**Inter-American Music Day** will be observed on the first Sunday in May, introducing the annual "National Music Week." Its purpose is to invite all the countries of the Western Hemisphere to join in this tribute to music, the language of all people, and so promote inter-American understanding and further the devotion of our energies to our common constructive interests rather than to de-

structive differences. The sponsors of this observance, the National Music Week Committee, (45 West 45th Street, New York), hope that eventually, National Music Week may become an international observance.

**Marian Anderson**, world famous Negro contralto was given the Bok award of \$10,000 and a bronze medal on March 18 in Philadelphia. Founded by Edward Bok in 1921, the award is given each year to a Philadelphian deemed to have rendered a service of particular importance to the community. Miss Anderson, who is the second woman to receive the award, was deeply moved. "I hoped to sing something for you," she said "but I just can't."

**'Dead End' Gang**—The careers of five Philadelphia boys who tried to duplicate in real life the motion picture exploits of the "Dead End Kids," have ended as such careers usually end. Three of the five self-styled "Dead Enders" were held without bail for a further hearing and two were sent to the Juvenile Court.

Detectives said the three held admitted holding up 15 gasoline stations and stealing six automobiles. But none of the bravado of their movie heroes was with them when the magistrate told them: "That's what the movies do—to some. This is the penalty for easy money." The prisoners who range in age from 16 to 20 years said they adopted the nicknames of the movie boys.

**Peace that is Christian**—Twenty-two churchmen have been invited by the ex-

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executive committee of the Federal Council of Churches to serve as the "committee of direction" of a projected interdenominational commission to study the bases of a just and durable peace. This commission, authorized by the December biennial meeting of the Federal Council, as finally constituted is to include representatives of the various communions related to the Council and also of the International Council of Religious Education, Foreign Missions Conference, Home Missions Council, National Council of Church Women, United Stewardship Council, Church Peace Union, and World Alliance for International Friendship.

Included in the objectives of the commission, whose recommendations are to be submitted to the Federal Council's executive committee, are clarification of the mind of the churches on the bases of an enduring peace, preparation of the church membership for assuming their responsibility for eventual establishment of such a peace, and consideration of the feasibility of assembling, shortly after an armistice

in any war now being waged has been arranged, a representative gathering of Christian leaders to seek the support of the Christians of all lands in making a peace on Christian principles.

John Foster Dulles of New York, lawyer and student of international affairs, is chairman of the committee of direction.

**A new cure for drunkenness** is announced by two doctors of Seattle, Washington. They claim to have used this method successfully in 350 cases during the past year. Under their treatment, patients are first given a drink of good liquor followed by an injection of a nauseating drug. This is repeated from four to seven times each week until they develop what is termed a conditioned aversion to liquor, apparently brought about by the association of the drink of liquor and the drug.

**Stories of the Bible** in 16 mm sound motion pictures have been made available to churches in a new series offered by Cathedral Films, P. O. Box 589, Hollywood, Calif. The filming of these biblical stories has been directed by Rev. James K. Friedrich. Pictures now available include, *A Certain Nobleman*, *The Child of Bethlehem*, *The Story of the Prodigal Son*. Soon to be released is *The Story of Zacchaeus*. Distribution of films is made from Chicago, New York and other points. Under *Current Films*, in this issue, is a description of "The Great Commandment," first feature length picture made and offered for public showing by Cathedral Films, an experiment which if accepted by public demand will lead the way to other similar presentations.



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**Uprooted Americans**, edited by Benson Y. Landis, seeks an answer to the question: How can the churches serve shifting populations in America? 60 cents. *Discussion guides for use with young people and adults, Friendship Press. 25 cents each.*

**Your Church in Your Community**, *A Social Progress Discussion Guide* compiled by William and Marion Wefer. *Home Ownership—A Rural Problem* is the second of four community problems included in this discussion guide designed for the use of study or forum groups of adults or mature young people. 25 cents.

**Building Rural Communities**, by Mrs. Raymond Sayre, president, American Country Life Association. An excellent survey of rural problems. *Issue November 1940, Rural America Magazine, 100 Liberty Street, Utica, N. Y. 20 cents.*

**Adrift on the Land**, by Paul S. Taylor. The social and economic problem of the migrants. *Public Affairs Committee, 30 Rockefeller Plaza, New York City. 10 cents.*

**The Farmers Search for Economic Democracy**, by T. A. Tripp. *April issue, Social Action, 289 Fourth Avenue, New York. 15 cents.*

**The War and the American Farmer**—Report of America's Town Meeting of the Air for March 27th, with reference list. *Town Hall Inc., 123 W. 43rd St., New York. 10 cents.*

**Swords and Ploughshares**—An outline of facts on the problem of food production and the economic dilemma of the farmer-producer. Questions for discussion and reading follow. *Defense Papers, 60 East 42nd St., New York. 15 cents. Subscription (8 issues) \$1.00.*

## The International Situation

**To Build a Better World**, by Richard M. Fagley. A discussion guide on four themes: Problems We Face; Principles We Hold; Jobs We Can Do; The Price We Must Pay. Designed for young people but suggestive also for adult groups. *The Church Peace Union, 70 Fifth Avenue, New York. 10 cents.*

**The Americas South and North**—Fourth in the *Survey Graphic* "Calling America" series. The story of people, lands, occupations and traditions, and the ties that bind the Americas together. *Survey Associates, Inc., 112 East 19th Street, New York. 50 cents.*

**Economic Relations Between the Americas**—by Mordecai Ezekiel, economic adviser to the Secretary of Agriculture. A factual study of the economic problems confronting the nations of the western hemisphere today with definite proposals for meeting these problems. *Carnegie Endowment for International Peace, West 117th Street, New York. Single copy free.*

## Community Problems

**American Communities Face a New Challenge**, by Thomas A. Storey, M.D.

**A Church Program for Defense Areas**, by Leland Foster Wood. These two pamphlets furnish invaluable guidance to committees responsible for service programs in communities adjacent to training camps and defense industrial centers. *The American Social Hygiene Association, 1790 Broadway, New York.*



# Current Films

*These estimates of current films are offered in response to the action of the General Assembly 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten groups representing national organizations judging pictures in Hollywood are not to be construed as recommendations but represent the best available comment on current films.*

**The Great Commandment** (Cathedral Films) (Cast: John Beal, Maurice Moscovitch, Albert Dekker, Marjorie Cooley, Warren McCullum). A remarkably simple and sincere dramatization of incidents in a Judean village in the year 30 A.D. when excessive taxes are imposed on the Jews by Roman hierarchy. Hearing of the mysterious power and teachings of a carpenter from Nazareth and the miracles he performs, a young leader of the oppressed zealots sets out to find Jesus and to implore him to use his strength to overcome by force the despots who govern them. He returns imbued with the teachings of Christ on forgiveness and love for his neighbor. Interwoven through the story is the romance of this elder son of a Judean rabbi with the daughter of a merchant neighbor, and the suffering of a persecuted people. The picture is filmed with a careful regard for divergent beliefs and there is no visual manifestation of Christ. It is worthy of the support of a thoughtful public and, if found acceptable, will encourage the filming of other dramatic stories from Bible literature. **Family.**

**Fantasia** (Walt Disney) (With Leopold Stokowski and music as played by the Philadelphia Symphony Orchestra. Narration by Deems Taylor). In translating sound into sight, the inimitable Walt Disney pioneers a new art medium. This exciting innovation translates symphonic music into vivid color, vibrating shapes and rhythmic forms. The attempt to compress such abstraction as music into concrete mental and physical images will appeal to some more than to others; but that the venture is new, different, and fascinating, all will agree. Just as listening to pure music carries one to the very heights of enjoyment—while to others dancing is the highest art—so the combination will be the conception of those who bring it to us. Time only can bring a balance of opinion. One's imagination is carried to the highest pitch. The Nutcracker Suite and The Sorcerer's Apprentice will be most popular, as they represent Disney as we have already seen him in his cartoons. The Bach Toccata and Fugue will do much to create in youth an appreciation for the composer. Even though the illustrations may not be to the liking of some, the effect of the great orchestra conducted by Stokowski will always stay with you. Everyone should see this truly magnificent picture. **Mature-Family.**

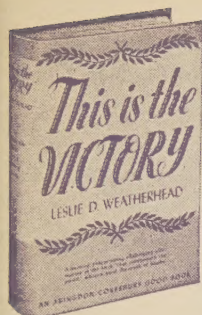
**The Aldrich Family in Life with Henry** (Paramount) (Cast: Jackie Cooper, Lella Ernst, Eddie Bracken, Fred Niblo, Hedda Hopper). A wholesome, entertaining social comedy, patterned after the radio broadcast of the same name. The story consists of a series of incidents in which Henry Aldrich, an impetuous adolescent, dreams and schemes in order to obtain a proposed trip to Alaska. These experiments involve the townspeople in many scrapes, but eventually Henry gains his objective. **Family.**

**So Ends Our Night** (Loew-Lewin) (Cast: Fredric March, Margaret Sullivan, Frances Dee, Glenn Ford, Anna Sten, Erich von Stroheim, Allan Brett, Joseph Cawthorn, Sig Rumann). Grim, absorbing tragedy of war-torn Europe, vividly setting forth the relentless persecution of the non-Aryans and of those homeless wanderers of the earth, refugees without that precious and indispensable bit of paper, a passport. The production is excellent and the acting of the able cast is forceful and restrained, imbuing the picture with an atmosphere of insecurity and oppression. A former officer of the German Army, unsympathetic to the present regime, escapes to Austria from a concentration camp, but is discovered and offered a passport for revealing his accomplices, which he refuses to do. He takes refuge in France, but returns to Germany to see his dying wife, knowing that he will be apprehended by the Gestapo. **Adults.**

**Scattergood Baines** (Pyramid-RKO) (Cast: Guy Kibbee, Dink Trout, Carol Hughes, John Archer, Emma Dunn, Willie Best, Fern Emmett). A pleasant picture with good homespun philosophy that can be put to work in everyday life. The story brings to the screen the beloved character, Scattergood Baines (created by Clarence Budington Kelland), skillfully portrayed by Guy Kibbee, who successfully establishes himself in a small town, outsmarts the would-be scoundrels, befriends a young school teacher and promotes a romance—demonstrating that shrewdness can be combined with goodness, justice with geniality, and that right can triumph without a lot of fanfare and hard feelings. A wholesome, well-presented and entertaining picture. **Family.**

**Andy Hardy's Private Secretary** (Metro-Goldwyn-Mayer) (Cast: Lewis Stone, Mickey Rooney, Fay Holden, Ann Rutherford, Sara Haden, Kathryn Grayson, Gene Reynolds, George Breakston). This newest episode of the popular series is outstanding. Dealing with Andy Hardy's difficulties as a high school senior, it introduces an appealing young singer, (Kathryn Grayson) cast as the girl who acts as his secretary in his many school activities, who causes his friend, Polly, to become very jealous. The picture has a wide appeal and much humor, with the energetic Andy always just barely averting disappointment and disaster, and the good judgment of Judge Hardy bringing order out of chaos. **Family.**





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